MANS ARRAIGNMENT, AND GODS MERCY IN DELIuering him.

GENESIS. 3. 7.

Then the eyes of them both were opened, and they knew that they were naked, and they ſewed fig-tree leaues together, and made themſelues breeches.

HEerein we are to conſider, how that our miſery beginneth in this ſecond courſe, which is the wages of ſinne: wherein conſiſteth the execution of the ſentence in the Chapter going before, and 17. verſe, *In the day that thou eateſt thereof, thou ſhalt die the death*; and in the execution we are to conſider, how God in his Iuſtice remembreth Mercy. So that in this 7. verſe, and the reſt following vnto the end of this Chapter, we are to note two generall and principall points, firſt Gods Iudgement, and ſecondly his Mercy: and in his Iudgement, firſt the courſe of Gods calling them to Arraignement,

Genes. 2. 17.

and then the execution of his iudgement. And for the firſt, God ſerueth as it were an arreſt vpon them, and then bringeth them to triall: in the performance whereof God ſendeth forth as it were his Sergeants at armes (to wit, ſhame and terrour) to attach them: whereby we plainely perceiue, that in ſinning we can by no meanes eſcape the mighty hand of God. As the Prophet *Ieremy* manifeſtly declareth in his, 5. chapter. verſ. 29. *Ier. 5. 29.* *Shal I not viſite for theſe things ſaieth the Lord? or ſhall not my ſoule be auenged on ſuch a nation as this?* For as there is a worke, ſo there is a wages thereof, and *the wages of ſinne is death*, Rom. 6. ver. 23. whereby it is manifeſt, that in euery ſinne there is a ſnare, in reſpect whereof the diuel is called a *hunter* in the 91. Pſal. verſ. 3. So that as there is an allurement in ſinne, ſo likewiſe is there a *ſnare*, Pſal. 69. ver. 22. and as there is a baite, ſo alſo is there a hooke: which *Salomon* moſt liuely expreſſeth, Pro. 5. ver. 3. and 4. *For the lips of a ſtrange woman* (ſaith hee) *drop as an hony combe, and her mouth is more ſoft then oyle: but the end of her is as bitter as wormewood, & ſharp as a two edged ſword.* So likewiſe, Pro. 20. ver. 17. *The bread of deceit is ſweet to a man, but afterward his mouth ſhall be filled with grauell.* Sacriledge and robbing of Churches is a ſweete gaine, and a quicke commodity, but as the ſame Prophet ſaith in the 25. verſe of the ſame chapter, *It is a deſtruction for a man to deuour that which is ſanctified, & after the vowes to enquire.* Sinne as the Apoſtle calleth it, 2. Tim. 4. 3. is as it were an *Itch*, which at the firſt ſeemeth pleaſant to be rubbed and chaffed, but at laſt it wil ſurely ſmart: as the wiſe man notably declareth Eccl. 11. 9.

Pſalm. 91. 3. *Pſalm. 69. 22.* *Prouerb. 5. 3, 4.* *Prou. 20. 17.* *Pro. 20. 25.* *2. Tim. 4. 3.* *Eccleſ. 11. 9.*

Reioyce

Reioyce O young man (saith he) *in thy youth, and let thy heart cheere thee in the daies of thy youth, and walke in the waies of thy heart, and in the sight of thine eyes: but know that for all these things, God will bring thee to iudgement.* Wherefore seeing the wages of sinne is death, God might haue executed his iudgement so soone as the woman had eaten the forbidden fruit. But behold the mercy of God, that so long as there was any hope, and as it is in 1. Cor. 7.14. *So long as the vnbeleeuing wife might be sanctified by the husband,* God proceeded not in iudgement, vntill the husband himselfe also was corrupted. And so when there was no hope of their recouery, then began God to execute his iustice. But how is it heere said, that their eyes are now opened? were they before blindfolded and saw not? as for *Adam* that *he saw,* it is plaine in Genes. 2.19. and that *the woman saw* before, the verse before my Text witnesseth it. And for them both it is plaine in Genes. 1.27. Where it is said that *God created them both male & female, according to his own Image.* Wherfore this opening of their eyes, is to be vnderstood of the eyes of the soule. For whiles they were doing sin, the light of their vnderstanding, the eyes of their soules were as it were couered with a vaile, that they could not see or perceiue what they did. For if they had seene into it, they would neuer haue changed essentiall felicity for a vaine hope of immortality. no Pagan would haue made such a chāge, much lesse they being so perfect, if they had perceiued what they did. And this *Blindnes* hath euer since remained in vs, as may appeare by these places of Scripture, Rom. 1.21. Rom. 11.8. Eph. 4.18. Where

1. Cor. 7.14.

Genes. 2.19.

Genes. 3.6.

Genes. 1.27.

Rom. 1.21.
Rom. 11.8.
Ephes. 4.18.

fore as *Theodoret* that learned Father ſaith, While we are doing the deed, wee ſee not at all, but when wee haue done, then we ſee. And ancient writers giue a reaſon hereof in a ſimilitude, comparing the raging affections of ſinne vnto boyling water, wherein ſo long as it is boyling, wee cannot ſee or behold our ſelues, but when it hath ceaſed from boyling, then may we behold our ſelues therein clearely. This opening therfore of the eyes, is the ſting and worme of conſcience, which euery one liuing in this world, both Chriſtian & Pagan feele at one time or other, as it is manifeſt for the Chriſtian, Rom. 7. 24. where S. *Paul* crieth out, *O wretched man that I am, who ſhall deliuer me from the body of this death?* And for the Pagan it is alſo plaine, Rom. 2. 15. where the Apoſtle ſpeaking of the Gentiles, thus ſaith, *Which ſhew the effect of the Law written in their hearts, their conſcience alſo bearing witneſſe, and their thoughts accuſing one another, or excuſing.* For as a moth groweth out of a garment, and eateth and conſumeth it, ſo this worme of conſcience groweth out of ſinne; and vnleſſe we be hardened, and as it were made fat for the day of ſlaughter, it will ſtill gnaw and conſume vs, vntill we ſee our nakednesſe and deſire to bee cloathed with Gods mercies. The ſecond point that we haue now to conſider, is from whence this opening of their eyes proceeded, not from themſelues, but from the mercy of God, as S. *Iames* ſaith in his firſt chapter, verſe 17. *Euery good gift, and euery perfect gift is from aboue, and commeth downe from the father of lights &c.* For by their ſinne they deſerued to haue *their eyes* heauy and *ſhut*, and *their heart made fat*, ſo that *ſeeing*

Rom. 7. 24.

Rom. 2. 15.

Iam. 1. 17.

they

they ſhould ſee and not perceiue, as it is in Eſay 6.9,10. and as it is alſo in the 66. verſ. 4. of the ſame Prophet, hee might iuſtly haue *choſen out their deluſions, and brought their feare vpon them.* And as in 2. Theſ. 2. 11. he might in iuſtice haue *ſent them ſtrong deluſions, that they might alwaies beleeue lyes,* and that lying Prophet the Serpent. And heere behold a miſery of all miſeries, that we runne head-long to hell, and perceiue it not, before God of his infinite mercy doe lighten our eyes: and we are like a man taken with a feuer, who when he thinkes himſelfe by pleaſant drinking to be moſt releeued, then is he moſt indangered. For vnleſſe we ſtirre and make haſt toward God, when the ſting of conſcience pricketh vs forward, wee are afterward, as the Prophet ſaith, Pſal. 17.10. *incloſed in our owne fat:* we perceiue not our miſery, and laying aſide a good conſcience, as it is 1. Tim. 1. 19. *We make ſhip-wracke of all faith.* So that afterward we may perchance call vpon God, but he will not anſwere: *yea we may,* as it is in Prou. 1. 28. *ſeeke him early, but we ſhall not find him.* See the example of *Saul* in 1. Sam. chapter 15. verſ. 23,24,25,26,27,28. and in the 28. chapter of the ſame booke, verſ. 6. Wherfore we may heere cleerely ſee the ſecond generall point which I firſt noted, to wit the Mercy of God, in that he opened their eyes, and pricked them with the ſting of conſcience, which as *Salomon* ſaith Pro. 20. 30. *is the blewnes of the wound, which ſerueth to purge the euill, and the ſtripes within the bowels of the belly.* Wherefore to conclude this point, this opening of the eyes, this ſting of conſcience is that *Aduerſarius in via,* as *Auguſtine* interpreteth on Matth. 5. 25. *That aduerſary in the way,*

Eſay 6.9,10.
Eſay 66.4.
2. Theſſ. 2. 11.
Pſalm. 17.10.
1. Tim. 1.19.
Prouerb. 1. 28.
1. Sam. 15. 23. 24, &c.
1. Sam. 28. 6.
Prouer. 20. 30.
Matth. 5. 25.

who, vnleſſe we quickly agree with him, whiles we are in in the way, will deliuer vs to the Iudge, and the Iudge deliuer vs to the Sergeant, and we ſhall be caſt into priſon, whence we ſhall neuer come out. And thus much for the firſt part of this verſe, *that their eyes were opened.*

It followeth, *They knew they were naked*; wherein we are firſt to marke the ſubtill and Sophiſticall dealing of that falſe Prophet Satan, who tould them their eyes ſhould bee opened, and ſo they were indeed, but to their vtter confuſion. A good caueat for all ſubtill dealers and Sophiſters, to make them beware, leſt in their faire deluſions, and ſubtill actions, they ſhew themſelues right ſchollers of that ſubtill Serpent. But how comes it heere to paſſe, that they are now aſhamed to ſee their nakedneſſe? For they ſaw themſelues naked before, & were not aſhamed. The Greeke Church thus reſolueth this doubt, that in their ſtate of innocency, they were ſo wrapt with ſpirituall contemplation, that they perceiued not their nakedneſſe: as in Luke 24.16. *The Apoſtles eyes were holden, that they could not know Chriſt.* But I rather anſwere, that this nakednes was not the ſame, that it was before they ſinned, but that it was now another manner of nakednes. For their nakednes in their innocency would not be couered, becauſe it was perfect and glorious, euen as the Sunne in his brightnes will not be couered with any cloud. But as ſoone as they ſinned, *God gaue them,* as it is in Rom. 1.26. *vnto vile affections:* & thē their nakednes became a ſhame and a curſe. And in the Hebrew Text, wheras before their fal they were ſaid to be ערום, the word is afterwards

Luke 24.16.

Rom. 1.26.

wards changed into [illegible] as if now they were defectiue. This ſhame and curſe reſteth now in vs all: for wee reade that the greateſt Pagans the moſt barbarous Indians doe couer their priuities: and thoſe who for their nakednes were called Adamites could not but couer theſe parts. And herein alſo wee may behold the exceeding mercie of God, that whereas this ſhame of nakednes ſhould haue been throughout our whole bodies, he is contented to diſpenſe with vs, ſo that it is but only in one little part, as may appeare by the word *breeches* here following, which in the Hebrew tongue ſignifieth a thing to gird about for hiding the priuities: and wee are not aſhamed to ſee all the other parts of our bodie, wherein I ſay Gods mercie aboundeth. For as in ſinning we cauſed God and in him all his creatures to bee our enemies, ſo all the members of our bodie in iuſtice ſhould haue taken vengeance on vs, and, as it is in Prou. 5. verſ. 22, we ſhould haue been *holden with the cords of our owne ſinne.* Prou. 5 22.

And now on the contrarie ſide behold the extreame blindnes and fooliſhnes of man, that they to couer this ſhame, and to redeeme themſelues as it were out of the hands of this Sergeant, runne like babes to the figge-leaues, and ſewing them together make themſelues breeches. So plaied *Saul* likewiſe that vngratefull reprobate, after God had ſent his other Sergeant (of whō I am to ſpeake more hereafter) to wit, *feare* to attach him, 1. Sam. 16. verſ. 14. he ſends preſently like a foole for *Muſicke* to redeeme himſelfe, verſ. 17. ſo dealt obſtinate *Pharaoh* alſo (and I would to God many of vs would not deale after the like fooliſh manner) 1. Sam. 16. 14. 17.

manner) when God threatned him with ſtrange miracles, hee to redeeme himſelfe from the ſting of conſcience, runnes to his Inchanters, Exod.7.22. Wherefore ſeeing this is the manner of the reprobate to leaue God when he ſummons them, and to runne to their owne vanities; let vs with the elect veſſell *Paul*, Act.9.verſ.3,4,5,6,18, obey Gods ſummoning, and with him leauing all vanities and worldly credit, goe as he did vnto the Preachers of the word to be told what wee ſhall doe, and knowing, endeuour by all meanes to do the ſame: which the Lord of his infinite mercie grant for his Sons ſake, to whom with the holy Ghoſt be all honour and glorie now and euermore. Amen.

Exodus 7.22.

*Act.*9.3, *&c.*

GENESIS 3. 8.

Afterward they heard the voyce of the Lord God walking in the garden in the coole of the day, and the man and his wife hid themſelues from the preſence of the Lord God among the trees of the garden.

HEerein we ſee that vntill the coole of the day, that is the euening, God expected their repentance, but they went away, and wandred like ſheepe, as it is in Pſal. 119. the laſt verſe. The ancient writers ſay, it is not with ſheepe as with dogges and other creatures, who can finde their maſters when they haue loſt them, but vnleſſe their ſhepheards fetch them againe, they will ſtill wander from place to place and neuer returne: ſo was it here with *Adam* and *Eue* his wife, they fled from God to the figge leaues, and from the figge leaues to the trees and thicket, and ſo vnleſſe God had fetched them back, they would neuer haue returned. As therfore if ſin raigne in vs it is the diuels kingdome, Rom. 6. 12. ſo our conſcience is for God, and when this meſſenger ſerues not the turne, God then comes himſelfe: this is the third degree of mercie. The firſt is, that he can be content to be reconciled; the ſecond, that he vouchſafeth to ſend his meſſengers; but that he commeth himſelfe this is a third degree. This is as S. *Auguſtine* ſaith, *Viſcera compaſſionis*, The tender bowels of compaſsion,

Pſal. 119, 176.

Rom. 6, 12.

euen as *Dauid* being pacified concerning *Ammon*, desired to goe foorth vnto *Absalom* himselfe, 2. Sam. 13.39. and therefore *Elizabeth* cried out, Luk. 1.43. *Whence commeth this vnto me, that the mother of my Lord should come vnto me?* Much more may wee say, how is it that the Lord himselfe commeth? Wherfore shame was *lictor matutinus*, the morning Sergeant, which could not serue the turne, now at length commeth *lictor vespertinus*, the euening Sergeant, the voyce of the Lord which maketh them to feare. And this voyce is the latter raine spoken of in Ier. 3. verſ. 3. which, as the Prophet saith, Psal. 29. ver. 5. 7. 8. *breaketh the Cedars, diuideth the flames of fire, and maketh the wildernes to tremble.* Here we note that both body and soule are arrested by shame in the face, and feare in the heart. Shame preuaileth with children, but in bondslaues feare must preuaile, which will turne euen brute beasts, as *Balaams* Asse, Numb. 22.23. And hence it is said, that God loueth a red skarlet colour more than a pale.

2. Sam. 13.39.
Luke 1.43.
Jerem. 3.3.
Psal. 29.5.7.8.
Numb. 22.23.

In this verse now we are to consider two things: first Gods part, and secondly mans part: and in Gods part foure circumstances: first, that God came: secondly the manner, walking: thirdly, the effect, they heard and hid themselues: fourthly the time, in the coole of the day, the euening. And first how is God said to come? whereas he is, as *Ieremie* saith, chap. 23. verſ. 23. 24. *a God alwaies at hand, and filleth both heauen and earth. Hillary* and *Austen* say, that God neuer commeth *vt est*, as he is, but *vt vult*, as he will. So he appeared when the Law was giuen, in Exod. 19. 16. And it is said Act. 7. 53. and Gal. 3. 19. that the Law

Jer. 23. 23. 24.
Exod. 19. 16.
Act. 7. 53.
Gal. 3. 19.

was

was ordained by Angels. So likewise God appeared vnto *Abraham* in the forme of Angels, Gen. 18. 2. so also vnto *Iaakob*, Genes. 32. 1. and so they thinke that God appeared vnto them in some visible forme. Others thinke that it was nothing but the voyce of God, as in Deut. 4. 12. which opinion wee may receiue, because the Scripture is not contrarie vnto it. Our instruction is ỳ we can no where hide our selues from Gods presence, Psal. 139. 7. and as God is said here to come, so in other places he is said to awake, Psal. 44. 23. when he commeth to iudgement, which though he for a time deferre, yet he will surely execute it in the end, and set in order all our sinnes, Psal. 50. 21. And, as it is in Psal. 68. 21. *Surely he will wound the head of his enemies, and the hairie pate of him that walketh in his sinnes.*

Genes. 18. 2. *Genes.* 32. 1. *Deut.* 4. 12. *Psal.* 139. 7. *Psal.* 44. 23. *Psalm.* 50. 21. *Psalm.* 68. 21.

The second circumstance is the manner, *he came walking:* which manner of speech is proper to Iudges, Prou. 8. 20. and so *Samuel* is said to *walke about and iudge Israel*, 1. Sam. 7. 16. so that this signifieth the same with the former, to wit, his comming to iudgement, but two things more are here to be considered: first the manner, peaceably, not as a tempestuous whirlewinde, Prou. 1. 27. neither as *Iehu* with the voyce of destruction, 1. King. 16. vers. 7. but as *Samuel*, 1. Sam. 15. vers. 14. 17. and as Christ came to the woman of Samaria, Ioh. 4. 10. &c. Secondly, the place, to wit, *the garden:* wherein the Epicures and prophane Atheists who say, or at leastwise thinke (as their deedes shew) that God is altogether in heauen, and beholdeth not the things which are done in earth, may learne a new lesson. For God compasseth

Prouerb. 8. 20. 1. *Sam.* 7. 16. *Prou.* 1. 27. 1. *King.* 16. 7. 1. *Sam.* 15. 14. 17. *Ioh.* 4. 10.

Prou.8.31. Reuelat.2.1. the earth, and his *delite is with the children of men*, Pro. 8.31. and God walketh in the midſt of the Candleſticks, that is, his Churches. Yea Chriſt eateth with Mat.9.10,11. Publicanes and ſinners, Matth.9.10,11.

Now to the third circumſtance, which is the power and effect of his comming, *they heare him and are afraid, and hide themſelues*. They might heare him come, and therefore hee came not ſtealing on them as one that came altogether to ſtrike and execute iuſtice, but to ſhew mercie alſo. For as *Auguſtine* well ſaith, No man that meanes to ſtrike will aforehand ſay, haue at thee, now I will ſtrike thee, but comes priuilie and ſtealing as it were. And in this voyce alſo ſee further of Gods mercie; he might haue come with a terrible thundring voyce, and a voyce that might haue made their eares to tingle, as it is in the 1.Sam.3.11. 1.Sam.3.11. he deales not ſo, but hee comes with a Iob 4.16. ſoft milde voyce, as vnto *Iob* in his 4.chapter, ver.16. ſo that in ſilence as it were they heard a voyce.

The fourth circumſtance is the time when God came, *in the coole of the day*, late. *When the flower is finiſhed and the fruite is riping in the flower, then hee ſhall cut downe the branches with hookes, and ſhall take away* Eſay.18.5. *and cut off the boughes*, Eſai.18.5. Here wee ſee God ſtaies a great while before he commeth, ſo that the Reuelat. 6.10. Saints crie in Reu.6.10. *How long, Lord, holy and true! doeſt thou not iudge and auenge our blood on them that dwell on the earth?* And the wicked make this waiting 2.Peter 3.4. of God a ſcandale, and ſay, 2.Pet.3.4. *Where is the promiſe of his comming?* Wherfore God would haue this firſt iudgement to be a ſigne of his laſt iudgement: *ſeroſed tandem*, very late, but yet at length he cõmeth.

The

The first point therefore that wee haue heere to obserue, is the certainety of Gods comming to iudgement. Hee staies but till the harueſt to burne the tares, Matth. 13.30. *Yet a very little while*, saith the Apoſtle, Hebr. 10.37. *and he that shall come, will come, and will not tarry*. Yea when the measure of iniquitie is fulfilled, Reu. 22.11. and the rest of the Saints fulfilled that are to be killed, Reu. 6.11. *Then behold* saith he, Reu. 22.12. *I come shortly*: yea then so suddenly will he come, that the Scriptures say hee will come like a Theefe in the night. 1. Thess. 5.2. & 2. Pet. 3.10.

Matth. 13.30. *Hebr.* 10.37. *Reuel.* 22.11. *Reuel.* 6.11. *Reuel.* 22.12. 1. *Thess.* 5.2. 2. *Peter* 3.10.

The second point heere to be obserued, is the wisdome of God, that he commeth not when the boyling affections of sinne do stop the senses, which is as it were the heate of the day; but in the coole of the day, when the heate of those affections is allaid. So *Abigail* came to *Nabal* when the wine was gone out of him. 1. Sam. 25.37. For a sinner is as Ierem. saith, chap. 2.24. *Like a wild Asse vsed to the wildernesse, that snuffeth vp the winde by occasion at her pleasure: who can turne her backe? all they that seek her will not weary themselues, but will find her in her moneth*: that is, the time will come that she will be great with foale, and enforced to lye downe, and then shee will easily bee found.

1. *Sam.* 25.37. *Ierem.* 2.24.

The third point is of Gods mercy, that he comes not to consume them in their heate of sinne, but in the coole of the day to refresh them. *For as the cold waters are to a weary soule, so is good newes from a farre country*, as it is in Pro. 25.25. And thus albeit God came to satisfie his iustice, yet principally he came to bring them good tydings of their Sauiour and Redeemer,

Pro. 25.25.

Genes.3.15. deemer, as it followeth in the 15. verſe of this chap. *I will put enmity betweene thee and the woman, and betweene thy ſeed and her ſeed, he ſhall breake thy head, and thou ſhalt bruiſe his heele.* See the wonderfull mercy of God, that in the execution of his iuſtice, he bringeth the good and ioyfull tydings that Chriſt ſhould ſuf-
Act.3.18. fer, as it is in Act.3.18. this is the refreſhing, this is
Matth.11.28. the eaſe, whereof Chriſt ſpeaketh Mat. 11.28. *Come vnto me all ye that are weary and laden, and I wil eaſe you.* So in the euening the *Quailes* and *Manna* came to
Exod.16.13. refreſh the Iſraelites, Exod.16.13. So Chriſt likewiſe,
Leuit.23.5. who was ſignified in the Paſſeouer, was the euening ſacrifice: and ſo he appeared in the end of the world.
Hebr.9.26. Hebr.9.26. And thus much for the firſt part of this verſe, wherein is ſet downe Gods part.

Now to the ſecond part, which is mans part, wherein we ſee two things, firſt *they heard*, and ſecondly *they hid themſelues from the preſence of God amongſt the trees of the garden.* And for the firſt point, as God firſt opened their eyes, and ſummoned them by ſhame; ſo heere he openeth their eares alſo, and ſummons them by feare. Some writers thinke, that this which they heard was nothing elſe but *aura*, a mouing of the leaues and boughes in the garden, as
Leuit.26.36. it is ſaid in Leuit.26.36. *I will ſend a faintnes into their hearts, and the ſound of a leafe ſhaken ſhall chaſe them.* But that it was a voice it is manifeſt: for *Adam* ſaith in
Genes.3.10. the 10. verſe following, *I heard thy voice, and was a-*
1.King.19.12. *fraide.* And the like voice we reade of in 1.King.19. 12. Secondly *they were afraid*: how comes it now to paſſe, that they are now afraid? they heard his voice before their fall, and were not afraid: for they wai-

ted

ted for God only, and their hope was in him, Pſal. 39.7. & as it is in Pſal. 23.3. they could by no meanes feare any euill, yea they had the cõfidence of a Lion, Prou. 28.1. The voice therefore of God, is not now the ſame that it was before, it is now in a higher key: for God is diſpleaſed, and they are changed. They are now become wicked, and therefore nothing but *feare*, Prou. 28.1. and as it is in Luke 21.26. *their hearts faile them for feare.* Heere we ſee the reward of ſinne, how in the end that befals it, which it can leaſt abide. So ſaith *Salomon* Prou. 10. 24. *That which the wicked feareth ſhall come vpon him.* Pride abhorreth nothing ſo much as ſhame, and their pride, as we ſee, endeth with ſhame: preſumption can abide nothing leſſe then feare, and heere it endeth with feare. And ſo ryot (as the prouerb goeth) endeth with rags. Heere alſo may we behold the malice of the Diuell, how he is not content to haue them flie from God only, but now he would haue them to flie further, euen into deſperation. What? ſaith he, you heare how terrible his voice is, how will you abide his hand? away, hye yee hence into the thicket, heere is no abiding for you. And thus dealt he with *Saul*, in 1. Sam. 28. 16. When he appeared like a ſubtill Serpent, as he is, in the forme of *Samuel, Wherefore doeſt thou aske of mee, ſeeing the Lord is gone from thee, and is thine enemy?* And this is the nature of ſinne, that it is neuer without feare and deſpaire. *The wicked man* ſaith *Iob* in his 15. chapter, verſ. 20. &c. *is continually as one that trauayleth with child, a ſound of feare is in his eares, hee beeleeueth not to returne out of darkeneſſe &c.* And Eſay 57. 20.21. *The wicked are like the raging ſea that cannot reſt, whoſe*

Pſal. 39.7.
Pſalm. 23.3.
Prou. 28.1.
Prou. 28.1.
Luke 21.26.
Prou. 10.24.
1. Sam. 28.16.
Iob. 15.20. &c.
Eſay. 57. 20.&.

whose waters cast vp mire and dirt: there is no peace, saith my God, to the wicked. So *Kain* feared that he should
Genes.4.14. be slaine euery where, Gen.4.14: when there were no more men on earth to slay him but his owne fa-
Genes.42.21. ther. And so feared *Ioseph* his brethren, Gen.42.21. The Philosophers say, that whereas sheepe seldome bleate whiles they are shearing, the swine amongst all other beasts, if they be once handled, will neuer cease crying; and they yeeld a reason hereof, because they still feare to be killed. Not without cause therefore doth the Apostle compare wicked men
2.Peter 2.22. vnto swine, 2.Pet.2.22. As faith therefore quencheth sinne, so sinne quencheth faith. And here may wee behold the blindnes, yea the madnes of sinne: they flie first to the figge-leaues, and from the figge-leaues, to the trees, into the thicket, and I know not where. And from whence would they flie? forsooth from the presence of God: alas blind sots. For in flying from his presence, they fled from the fulnes of
Psalm.16.11. Reuel.7.10. Psalm.37.23. Psalm.18.2. ioy, Psal.16.11. from their saluation, Reu.7.10. from him who should direct their paths, Psal.37.23. and from their only refuge and fortresse, Psal.18.2. behold their blind madnes: yea at last they will *say to the mountaines, Fall on vs: and to the hils, Couer vs,* Luk.
Luke 23.30. Reuel.6.15,16. 23.30. So likewise, Reu.6.15,16. they will *hide themselues in dennes, and among the rockes of the mountaines, and say to the mountaines and rockes, Fall on vs, and hide vs from the presence of him that sitteth on the throne.* Oh blind and wretched madnes: for here we see the impossibilitie of them both, either flying or hiding. The impossibilitie of flying from Gods presence
Psa.139.7,&c. *Dauid* sheweth, Psal.139.7.&c. and the impossibili-

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tie of hiding the Prophet *Amos* declareth in his 9. chapter, verſ. 1. &c. Wherefore I may conclude with S. *Auguſtine*, *Non effectus latendi, ſed affectus latendi hic deſcribitur*: Not the effect of hiding, but the affection of hiding is here deſcribed. *Amos* 9. 1. &c.

GENESIS. 3. 9.

But the Lord God called to the man and ſaid vnto him, Where art thou?

THE whole courſe of Gods proceedings in this his iudgement and execution of iuſtice, is called by the ancient Fathers, *Spectaculum diuinæ gratiæ & humanæ cæcitatis*, A ſpectacle of Gods mercie and mans blindneſſe. Out of which blindneſſe as there ſprang ſhame and feare, ſo here is deſcribed another branch ſpringing from the ſame roote of blindneſſe, which is a deſire to hide themſelues; whereby the place, which was before their ſanctuarie and reſting place, is now become their gaole and priſon. Euen as the ſtrength of *Pharaoh*, wherein the Iewes truſted, became their ſhame, and their truſt in the ſhadow of Egypt their confuſion, Eſay 30. 3. and as their ambitious pride ended with ſhame, and their preſumption with feare (as wee haue alreadie ſeene) ſo now wee ſee, how their hypocriſie and cloaking of *Eſay* 30. 3.

themſelues is now diſcouered and made manifeſt, which of all things hypocriſie cannot away withall. *For there is nothing couered that ſhall not be diſcloſed,* Matth.10.26. *nor hid that ſhall not be knowne,* Matth.10.26. See how God found out wicked *Achan* with his cloſe and Ioſ.7.20,21,22. hidden bootie, Ioſh.7.20, 21, 22. *The backbiter ſhall not be eſtabliſhed vpon the earth: euill ſhall hunt the cruel* Pſal.140.11. *man to deſtruction,* ſaith the Prophet, Pſal.140.11. and though wee bee here ſometimes concealed, and by worldly might deliuer our ſelues here, yet all this is but for a greater condemnation; and at the iudgement day wee muſt all be made manifeſt; and then no gold nor ſiluer, no tower nor ſtrong wall, no figleaues nor thicket, no not the very Cedars of Lebanon, nor all the oakes of Baſhan ſhall be able to co-Eſay 2.11,12, &c. uer vs in our hypocriſie, as it is in Eſay 2.11,12, &c. If they had beleeued theſe things, would they haue ſought to hide themſelues? but they beleeued not, Eſay 6.10. and why? the reaſon is ſet downe in Eſay 6.10. and Iohn 12.40. in Ioh.12.40, becauſe their eyes were blinded, and their hearts hardened. But this their hypocriſie and deſire of hiding is here diſcouered by this citation, which the Fathers call the voyce of the Archangell Geneſ.16.7. in the perſon of God, as it is in Gen.16.7. where the Angell of the Lord found out *Hagar*, as ſhe was flying from her dame *Sarah*: and ſo likewiſe in 1. Theſſ. 1.Theſſ.4.16. 4. verſ.16, where *Paul* ſaith, *The Lord ſhal deſcend from heauen with a ſhoute, and with the voyce of the Archangell*, &c. In this verſe therefore wee are to conſider two things: firſt the voyce, and ſecondly the tenure thereof. In the handling wherof, as we ſee here mercie before iudgement, as it is alſo expreſſed by the

the Prophet in Psal. 101. where he saith, *I will sing mercy and iudgement*, where mercy is set before iudgement: so will I likewise hold the same course, and first intreate of mercy. Wherefore in that God heere cals, and speaketh vnto them himselfe, this is the fifth degree of his mercy. The first was in that he opened their eyes, the second, in that he made them ashamed, the third, in that he made them to feare, the fourth, in that he came himselfe, and in that he now calleth vnto them I doubt not to make this the fifth. Wherein we see Gods great mercy, how hee neuer leaues them, but when the foure former warnings and summonings would not serue the turne, he now vouchsafeth to speake and call vnto them himselfe. And as herein we see Gods great mercy, so on the other side, we may behold their extreame blindnesse and ingratitude, who, albeit each of these foure former summonings was a sufficient occasion to make them turne to God, yet still flie from him. But albeit they like vngrateful wretches, despise Gods goodnes, & flie most swiftly frō him, as it is most liuely expressed in Esay 30.15, 16. yet as it is there said, *he that followeth thē is swifter*. And as God of his mercy, here sēds forth his voice, so they with *Shimei* should haue returned confessing their sins, and saying, *Let not our Lord impute wickednes vnto vs, nor remember the thing that thy seruant did wickedly &c.* 2. Sam. 19. 19. And as the punishments of God, (I meane his messengers wherwith he summoned them to returne vnto him) euer pursued them, and when the opening of their eyes and shame would not preuaile, now the feare of his presence & horror of his voice seaze vpon them:

Psalm. 101. 1.

Esay 30.15,16.

2. Sam. 19.19.

so they ought to haue returned to God, and haue
Ierem.15.18. said with the Prophet Ier.15.18. *Why is my heauines continuall? and my plague desperate and cannot be healed?* but heere is verified in them that which the Prophet
Amos 4.11. *Amos* saith in his 4.chapter, verse 11. *yet were as a firebrand pluckt out of the burning, yet haue yee not returned vnto me saith the Lord.* Yet behold further the mercy of God, that he doth not only send forth his voice as before, but now heere is a new voice, a distinct voice, and heere God calleth vnto them once and a-
1.Sam.3.4,6. gaine, as he did to *Samuel*, 1.Sam.3.4,6. heere is the
Luke 13.34. feruent loue whereof Christ speaketh, Luk.13.34. *O Ierusalem, Ierusalem, how often would I haue gathered thy children together, as the hen gathereth her brood vnder her wings, and yee would not.* And therefore the Pro-
Psalm.139.17. phet *Dauid* saith, Psalm.139.17. *How deare are thy thoughts vnto me O God, how great is the summe of thē?*

Now to the second point, which is the tenure of this voice and calling: which is as S. *Augustine* saith, *vox non ignorantis, sed increpantis, at leniter: not the voice of one that is ignorant, but the voice of a reprooner yet gently and mildly.* And as ancient writers say, it is *vox nō aquilæ ad prædam volantis, sed gallinæ clocitantis: the voice not of an eagle flying to her praye, but of a hen clocking.* Wherefore Gods calling vnto them
2.Sam.16.7. heere, is not like *Shemei* his call in the 2.Sam.16.7. *come forth thou murtherer and wicked man:* but hee comes with *vbi es, where art thou?* as if he should say, come *Adam*, come, & returne to me thy only help, I would haue thee to see into what a miserable blindnes and wretchednes thou art fallen. So that as *Augustine* well saith, this is rather *inuitatio* then *citatio*, an inuiting

inuiting rather then a citation. Wherein we see both an exprobation, and a memorandum, or a caueat. His vpbraying is thus, *I left thee* saith God *in security, and how art thou now so troubled? I left thee in perfect confidence, and how art thou now so ashamed and afraid? I leste thee Lord ouer all my creatures, and how art thou now become as a bondslaue and captiue?* Whereby wee perceiue that their alteration is not *de loco sed de statu*, not in respect of place, but in respect of their estate. So that when wee flie from God once, our estate is altered, and we can find no rest at all; euen as *Hagar* when shee fled from her dame *Sarah*, Genes. 16.6,7. and when she went away from *Abraham*, could find no rest, but in anguishes and vexations wandered vp and downe in the wildernesse, Gen. 21. 14, 15, 16. And therefore it is said in Gen. 4. 16. that when *Cain* went out of the presence of God, hee dwelt in the land of *Nod*, which word *Nod* in the Hebrew tongue signifieth a mouing and wandering to and fro: in regard whereof in the 12. verse going before, God said, he should be a vagabond and a runnagate in the earth. So that without God we see there is no rest at all: and in this respect *Augustine* saith that God is our centre in whom wee rest firmely; whereas the wicked are in the circumference euer mouing and wandering, as to this sense the Fathers apply the last verse of the 12. Psalme, where it is said that the wicked walke on euery side. Now in the caueat (which I before noted) as also in the exprobration, we may see how God dealeth not roughly with them, but mercifully inuiteth them to repentance: as it is in Reu. 2. 5. *Remember*, saith he, *from whence thou art fal-*

Gen. 16.6,7.

Genes. 21.14, 15,16.

Genes. 4.16.

Genes. 4.12.

Psalm. 12.8.

Reuel. 2.5.

len

Cant.4.8. *len and repent*: and as it is in Cant.4.8. *Come with me from Lebanon my Spouse, euen with me from Lebanon*: as also in Cant.6.12. *Returne, returne, O Shulamite returne.*

Cant.6.12.

As we haue spoken of Mercy, so now wee must come to Iudgement, which if no inuiting to repentance will preuaile, will sure come against vs, as it is in Reu. 2. verse 5,16, and 22. and as wee plainly see heere also. But yet as in Luke 19. verse 15. &c. God called his seruants to account and dealt most mercifully with them, so deales God likewise here. Wherein wee may behold the wretched vilanie of man, who hath made *patrem amantem iudicem condemnantem*, a louing father to become a cōdemning Iudge. In whose iudgement we are first to marke, that God dealeth not as those who will heare no talke, nor abide no answere: for that is iniustice, and *Agrippa* sitting in iudgement, Act.26.ver.1. said vnto *Paul, Thou art permitted to speake for thy selfe*: yea *Pilate* himselfe condemning Christ, Ioh.19.9,10. said vnto him, *Whence art thou?* yea and afterwards vrged him as it were to answere for himselfe, saying, *Speakest thou not vnto me?* Wherefore I say, God is not as one that will heare no talke, but hee comes to *Adam*, as wee see with this, *Vbi es*, Where art thou? calleth vpon him, and bids him to answere and speake for himselfe, before he would proceede in iudgement against him: and wheresoeuer this *Vbi es*, where art thou? goes not before iudgement, there is iniustice. Heere therfore we see a platforme of vpright iudgement for all to follow. In the 7. verse of this chapter is the processe, in the 8. verse the attachment, in the

Reu.2.5,16,22.

Luke 19.15. &c.

Act.26.1.

Iohn 19.9,10.

the 9. God examineth, in the 10. *Adam* answereth, in the 11. God makes his triall, in the 12. he confesseth, and in the 17. followeth his iudgement. Here God needed not to vse these proceedings, for *Adam* at the first condemned himselfe by his shame, his feare, his flight, and his hiding: but God thus proceeded for our instruction, both in each mans particular censure and in publike iudgement, that it may be farre from vs *to slay the righteous with the wicked, and that the righteous should be euen as the wicked*, Gen. 18. 25. *Take heede what ye doe* (saith Iehoshaphat to the Iudges, 2. Chro. 19. 6.) *for ye execute not the iudgements of man but of the Lord, and he will be with you in the cause and iudgement.* And therefore the Wise man saith, *Surely it is not good to condemne the iust, nor that the Princes should smite such for equitie*, Pro. 17. 26. and he sheweth a reason in the 15. verse before, *He that iustifieth the wicked* (saith he) *and he that condemneth the iust, euen they both are abomination to the Lord.* This iudgement therefore of God is to teach vs *recte iudicare*, to iudge vprightly, but God himselfe in the last iudgement will ouer-iudge all wrong iudgements, and condemne the Iudges thereof. But here seemes a defectiue course of iudgement: for here are none but the Iudge and defendant, contrary to that in Act. 25. verse. 7, where there stoode vp accusers against *Paul*. And so likewise when Christ was condemned, there were many accusers and false witnesses against him, Mark. 14. ver. 56, 57. I answere, that albeit there wanted here an accuser personall, yet there was a reall accuser: for his flight argued feare, and feare a guiltie conscience, and a guiltie conscience argued rebellion

Genes. 18, 25.

2. *Chron.* 19. 6.

Prou. 17. 26.

Prou. 17. 15.

Act. 25. 7.

Marke 14. 56, 57.

bellion against God: and by this reall accuser, which is in stead of a thousand witnesses, hee is iustly condemned. As in all iudgements also of the world, according to this iustice of God, the partie vpon his owne confession and manifest presumptions is iustly condemned, although there bee no outward suggester or accuser. Thus was *Achan* condemned, Iosh. 7. vers. 20. &c, vpon his owne confession and manifest presumption. So vpon manifest presumption was *Cain* condemned, Gen. 4. vers. 5. &c. First, there was *Cains* wrath and hatred against his brother: secondly, *Abels* blood was found, and then *Cain* was fled and not to be found. So *Ioseph* also, because his brethren came together being tenne lustie men, vpon presumption that they were spies, proceeded in iustice to haue them to purge themselues, Gen. 42. vers. 9. &c. And so in Numb. 5. vers. 14. &c, the husband vpon iealousie might cause his wife to purge her selfe, whether she were defiled or not defiled. Much more therefore for the iealousie of the Common wealth may any suspected man be iustly driuen to purge himselfe. By all which testimonies as wee see Gods iustice approoued, albeit there was no personall accuser: yet in that God condemneth not without a reall accuser and a manifest reall euidence, we must learne this instruction, that wee be not rash and hastie in condemning: but that we establish our thoughts by counsell, as it is in Prou. 20. 18. and as *Iehoshaphat* saith, 2. Chro. 19. 7. first *take heed*, and then *doe it*. The want of this instruction made *Shimei* to curse *Dauid*, 2. Sam. 16. vers. 6. 7. 8. but as he was rash in iudging another, so in the 1. King. 2. ver. 44. 46, he

Iosh. 7. 20. &c.
Gen. 4. 5. &c.
Gen. 42. 9. &c.
Num. 5. 14. &c.
Prou. 20. 18.
2. Chron. 19. 7.
2. Sam. 16. 6, 7, 8.
1. King. 2. 44, 46.

wanted

wanted not his owne condemnation, for *Salomon* by *Dauids* commandement caused him to be slaine for it. So *Dauid* rashly caused *Vriah* to be slaine, 2. Sam. 11. verse. 15. but the sword neuer departed from his house for the same, as the Prophet told him in the next chapter, vers. 10. And finally for want of this instruction, the Barbarians rashly condemned *Paul* for a murtherer, Act. 24. vers. 4, albeit they afterward changed their mindes. But on the contrarie wee see Gods iudgement here not to proceed without great heede and manifest proofe and euidence, as it is in Ioh. 7. 51. And therefore in the Prophet *Amos*, 2. 13, God in iudgement and in comming to execute iustice, is compared to a *cart prest, that is full of sheaues*; which as wee know goeth very softly. And to this purpose it is commanded in Leuit. 14. 38. &c, that leprosie should not be iudged without respite of seuen daies. And so to conclude this point, vnlesse there be this *Vbi es*, Where art thou? before iudgement, vnlesse there bee first a hearing of the defendant, an examination and a triall, it is iniustice to condemne, and contrarie to Gods iudgement. And thus much for the tenure of the voyce.

2. Sam. 11. 15.
2. Sam. 12. 10.
Act. 24. 4.
John 7. 51.
Amos 2. 13.
Leuit 14. 38.

Now in that God calleth here to the man alone, and deales with him first; this teacheth vs that the man is the head of his wife and familie, and therfore hee is not onely to obserue Gods commandements himselfe, but to see that they obserue them also. And therefore God saith of *Abraham*, Gen. 18. 19, *I know him that he will command his sonnes and his houshold after him, that they keepe the way of the Lord*, &c. Therefore *Iosua* saith in his last chapter, vers. 15. *I and mine*

Genes. 18. 19.
Iosh. 24. 15.

house will serue the Lord. And therefore Dauid saith,
Psal.101.6,7. Psal.101.vers.6.7, *Mine eyes shall be vnto the faithfull of the land, that they may dwell with me, he that walketh in a perfect way, he shall serue me: there shall no deceitfull person dwell within my house,* &c. And now behold the wretched estate of *Adam*, that he is so farre from answering for his wife, that he is not able to answere for himselfe, and therefore hee is afraide and runnes from God: but as I said first, God of his mercie recalles him, and vouchsafeth to reason the cause with
Micha.6.3. him: as he saith in Michah 6.3, *O my people what haue I done vnto thee? or wherein haue I grieued thee? testifie*
Esay 1.18. *against me.* And as also in Esay 1.18. *Come now and let vs reason together, saith the Lord: though your sinnes were as crimson, they shall be made white as snow: though they were red as skarlet, they shall be as woll.* And such is Gods mercie here; so that, as I said before, the whole drift and purpose of this his calling, is rather an inuiting to haue them to come and taste of the sweetnes of his mercie, than a citation to iudgement.

And here I conclude. Next followeth *Adams* answer, the examination whereof I referre to the next time.

Genesis 3. 10.

Who ſaid, I heard thy voice in the Garden, and was afraid: becauſe I was naked, therefore I hid my ſelfe.

AS in the former verſe God called vnto *Adam*, bidding him to ſpeake and anſwere for himſelfe, ſo here is his anſwere: but as hee was ſtill ſilent, before God vrged him as it were to ſpeak, ſo it had been better that he had ſtil continued in ſilence, vnleſſe he could haue made a better anſwere then this. Wherein we may ſee, that as he by his ſinne turned all the former mercies of God into curſings, to wit, the opening of his eyes, the ſending of the two Sergeants ſhame, and feare, and then Gods owne comming: & made all theſe occaſions to flie from God, whereas each of theſe was ſufficient to cauſe him to returne to God: ſo heere, whereas he ſhould humbly haue confeſſed his fault, and deſired pardon, he excuſeth himſelfe, and accuſeth God. *Gregory* ſaith, to keep ſilence may be of feare, but to make an apologie of ſin, that is vilany. In this verſe therefore, *Adam* vſeth a *quia* and an *ergo*, he giues reaſons of his ſhame and feare, and ſo makes his conſequent and concluſion. Wherein we ſee that to his vttermoſt power, he diſappointeth God of his councell and purpoſe in comming vnto him; which is to ſhew mercy. For before mercy muſt go ſorrow and confeſſion, as it is in Leuit. 5. 5. *When* Leuit. 5. 5.

he hath ſinned in any of theſe things, then he ſhall confeſſe
Numb.5.7. *that he hath ſinned therein.* So in Num.5.7. *Then they ſhall confeſſe their ſinne.* And therfore it is ſaid in Prou.
Prou.28.13. 28.13. *He that hideth his ſinnes ſhall not proſper: but hee that confeſſeth and forſaketh them ſhall haue mercy.* Therfore alſo *Dauid* ſaith in Pſal.32.5. *Then I acknowledged*
Pſal.32.5. *my ſin vnto thee, neither hid I mine iniquity: for I thought I will confeſſe againſt my ſelf, my wickednes vnto the Lord, and thou forgaueſt the puniſhment of my ſinne.* And finally S. *Iohn* ſaith in his firſt Epiſtle, 1. chapter, verſe 9. *If*
1.Ioh.1.9. *we acknowledge our ſinnes, he is faithfull and iuſt to forgiue vs our ſinnes &c.* Wherefore to this intent God vſed the former ſpeech, that he might cauſe *Adam* to acknowledge his ſinne, and to turne vnto him, that he might ſhew mercy vpon him and heale him. But heere *Adam* will haue rather *aduocatum* then *medicum*, an aduocat to plead for him, then a phyſition to heale him. And heere is the diuels arte, to tell him, and to make him beleeue, that his medicine is poyſon: oh ſaies he, ſtand to it and neuer confeſſe, for if you once confeſſe, you know iudgement takes hold on you, and you ſee already how terrible he is. And therefore *Adam* heere inſteed of ἐμολογία as the Grecians ſay, bringeth ἀπολογίαν, in ſteed of confeſſion he bringeth an apologie, eaſily following the diuels ſuggeſtions. And this now in *Adam* is ſo much the worſe, becauſe he ſaw twiſe already, (firſt by his figleaues, and then by his hiding) that this courſe hath no good iſſue, and that no defence can ſerue the turne. But heere is verified in *Adam* that which is ſaid
Iob 33.14. 29. in Iob 33. 14. that God ſpeaketh once or twiſe, yea and worketh (as it is in verſ.29.) *twiſe or thriſe with a*

man,

man, and one seeth it not. And heere as it is in Iob 31. 27. *Adams heart did flatter him in secret, and his mouth kissed his hand*; and so obstinately defendeth himselfe. Wherefore, this verse is wholy an apologie: wherein we are to marke two things, first the maner of his stile, that it is not explicate as *Abrahams* was in Gen. 18. 9. and secondly that heere is no answere to the purpose; but as it were a long preamble, and so slides away from his answere. For this is no answere to the question, *where art thou?* to say, *I was afraid*, or, *I was naked*. But here he excuseth himselfe, as if he should say, being naked it were no ciuilitie to appeare before God. His silence in that hee would not speak and confesse before, when his eyes were opened, when shame and feare arrested him, when God himselfe came; his silence I say was ill, but his speech was ten times worse. For his intent heerein, if it be well scandled, is plaine blasphemie, whether you scandle it forward or backward. If forward, it is thus; your voice (saith he) was the cause of my flying, because it was so terrible and so dreadfull, and so my nakednes was the cause of my hiding, because it was a shamefull thing: if backward, it is thus; it is true, saith he, I fled, but it was because your voice was so terrible, and therefore, if you blame me for flying, you must blame your selfe for speaking: and so I hid my selfe, but it was because of my nakednes, and therfore if there be any fault, it is in you, because you created me naked. These are horrible crimes, and intollerable blasphemies; which make the Prophet cry, Esay 45. 9. *Woe be vnto him that striueth with his maker, the potsherd with the potsherdes of* Iob 31. 27. Genes. 18. 9. Esay 45. 9.

the earth: ſhall the clay ſay to him that facioneth it, what makeſt thou? or thy worke, it hath no hands? and this
Rom.9.20. made the Apoſtle to cry, Rom. 9.20. *O man who art thou which pleadeſt againſt God? &c.* And therefore in
Ierem.18.6. Ier.18.6. after God had ſent *Ieremiah* to the potters houſe, to ſee how of the ſame clay hee made diuers veſſels: *O Iſrael cannot I do with you, as this potter, ſaith the Lord? &c.* Wherefore to conclude this point, God is not thus to be ſtriued againſt; for as it is in
Job 33.13. Iob 33.13. *he doth not giue account of all his matters.*

Now in this anſwere we may ſee the diuels ſophiſtrie, as in the 12. verſe followeth his rhetoricke: for here he alleageth *non cauſam pro cauſa*, that for a cauſe which was not the cauſe. Wherefore we will now examine his reaſons: the firſt is the hearing of Gods voyce, and the ſecond his nakednes. For the firſt, that he heard the voyce of God, it is true, and that he was afraide, it is true alſo: but neither of theſe doth God finde fault withall. For the Fathers ſay, that the firſt degree to repentance is to heare the voyce of God, and the ſecond is to heare the ſame with feare.
Act.22.7, &c. And therefore it is ſaid in Act. 22.7, that *Paul* in the beginning of his repentance heard the voyce of God, whereas the other that were with him ſaw indeede a light and were afraid, but they heard not the voyce; and therefore, as the text there ſheweth, that they hearing not the voyce were farre from repentance: ſo they that care not to heare Gods word, are farre from repentance, whatſoeuer they pretend. And as we ſee it good to heare Gods voice, ſo is it alſo to heare and feare: and therefore it is ſaid in E-
Eſay 66.5. ſay 66.5. *Heare the word of the Lord all ye that tremble at his*

his word. Wherefore we ſee that *Adam* feared not only becauſe he heard Gods voyce, for. God findes not fault with that; but there is another matter in it. Here therefore is the queſtion, not whether hee feared Gods voyce or no, but why hee feareth it, and how it commeth to paſſe that he now ſaith, *Audiui & timui*, I heard and was afraide. Was the fault in Gods voyce, as he would haue it to be? Surely no: for he heard Gods voyce before at the bringing of the creatures before him, and at his mariage, and he was not afraid: wherefore we ſee plainly the cauſe not to be in Gods voyce, but in his owne ſinne, in tranſgreſſing the commandement, and in eating the forbidden fruite.

Now to his ſecond reaſon, which is his nakednes. The ſame that we alleaged againſt the former, ſtands alſo againſt this. For hee was naked before and was not aſhamed, Gen. 2.25. But if wee grant this reaſon, that hee feared Gods preſence becauſe of his nakednes, then if he had had good apparell or armour, belike hee had not feared: and ſo by this reaſon the Campe of the Syrians hauing armour ſhould not haue fled through feare of the noiſe which God ſent amongſt them: but wee ſee the contrarie in the ſecond of Kings, chap. 7. verſ. 6. Wherefore *Adam* needed not to feare Gods preſence becauſe of his nakednes; *for God ſeeth not as man ſeeth*, as it is in the 1. Sam. 16.7. and he accepted *Iob* more in his dunghill, than *Herod* in all his brauerie; and *Lazarus* in his beggerly rags did hee accept more than *Dines* in all his *purple and fine linnen*, Luk. 18.19. &c. Yea God created *Adam* naked, and therefore he liked his nakednes

Genes. 2.25.

2. King 7.6.

1. Sam. 16.7.

Luk. 18.19. &c.

kednes very well: ſo that nakednes was ſo farre from being a blemiſh vnto him, that it was a beautie vnto him, euen as it is to the Sunne and to the Stars. This reaſon therefore goes not high enough; for as the queſtion before was, why hee was afraide at Gods voyce, ſo now the queſtion is, why hee was now aſhamed at his nakednes. You ſee the cauſe not to be his nakednes, but his ſinne. Here therefore wee ſee how the naturall man goes no further than to the outward ſight and outward ſenſe: euen as *Tamar* in 2.Sam.13.13, could goe no further than to the diſgrace and ſhame of the world in reſiſting her brothers wicked motion. And ſo *Dauid* in 2.Sam.11.6. &c. was afraide of *Vriah*, and of the ſhame of the world, but no feare of God could touch him to repent, before God ſent his Prophet *Nathan* to reproue him. And therefore he crieth out in the bitternes of his heart vnto God in Pſal.51.4. *Againſt thee, againſt thee alone haue I offended.* Repentance therefore muſt bee not in reſpect of any loſſe or hindrance by ſinne, for ſo the wicked gouernours who impriſoned *Paul*, Act.16.35, repented; and ſo do the wicked repent: but in reſpect of the ſinfull fact and Gods diſpleaſure, for ſo you ſee *Dauid* repented, and ſo doe all the godly repent. Wherefore to conclude theſe ſophiſticall and falſe reaſons of *Adam*, wee ſee the true reaſon of his feare and hiding is becauſe he ſinned and tranſgreſſed Gods commandement. For feare is a ſparkle of ſinne, ſo is his hiding, and ſo is now his nakednes. And thus much for the reaſons.

2.Sam.13.13.

2.Sam.11.6. &c.

Pſalm.51.4.

Act.16.35.

Now to his *ergo* and concluſion, which is, *therefore I hid my ſelfe*; Ah wicked conſequence! Hee ſhould

should haue said, Therefore I turne to thee O God my shield and saluation, vpon thee O Lord doe I call; and as I haue heard thy wonderfull voyce and feared, so I beseech thee heare my humble voyce and deliuer mee from my feare. Thus did *Iacob* in his feare, Gen. 32. 11. and this should haue been his *ergo* and his consequence, to turne to God confessing his sinnes: this (I say) is the right consequence.

GENESIS. 3. 12.

Then the man said, The woman which thou gauest to be with me, she gaue me of the tree, and I did eate.

IN the former verse by *Adams* own mouth God so effectually concluded against him, that his sin could now no longer be denied. For *Adam* by his confession knew that his nakednes was now euill, and there was no other way whereby he might come to the knowledge of euill, but by eating the tree of good and euill. Being therefore in such a straite, he at length confesseth, yet so, that whereas hee should now haue made an end of all, he goes into a larger discourse, and sheweth that hee thinkes this confession to be as worthie of pardon as his former apologie. In which confession if first he had dealt willingly

1.Cor.9.17. ly, as it is in 1.Cor.9.17. or not grudgingly and of
2.Cor.9.7. neceſſitie, as it is in 2.Cor.9.7. and ſecondly if this
Pſalm.51.1. confeſſion had been humble, as was *Dauids*, Pſal.51.
verſ.1. *Haue mercie vpon me O Lord, according to thy lo-*
Luke 18.13. *uing kindnes*, &c: or as the Publicanes was in Luk.18.
verſ.13, who would not lift vp ſo much as his eyes to
heauen, but ſmote his breaſt, ſaying, *O God be merci-*
full to me a ſinner: ſurely then God would in mercie
haue pardoned him. But here is a maimed and a per-
uerſe confeſſion, here is neither *Dauids miſerere*, nor
the Publicanes ſmiting of his breaſt, but, as it is in
Malac.1.8,10. Mal.1.8. here he offereth the blind and the lame for
ſacrifice: and this is, as followeth in verſ.10, to *kindle*
fire on Gods altar in vaine, and in thoſe that doe ſo, *I*
haue no pleaſure, ſaith the Lord of hoſtes, neither will I ac-
cept an offering at your hand. Wherefore as it was a
great while ere *Adam* would be brought to any con-
feſſion, euen as it was long before *Thomas* the A-
Joh.20.25,28. poſtle would beleeue Chriſt to be riſen, Ioh.20.25:
ſo if this confeſſion had bin as plaine and ſincere as
Thomas his was, it had been well. I would therefore
that as *Thomas* confeſſed in briefe and plaine man-
ner, *Thou art my Lord and my God*, as it is in verſ.28,
euen ſo I would *Adam* had ſaid no more, but only I
did eate: but here is a long diſcourſe before, ſhadow-
ing his fault and ſpoyling all. He had once thus be-
fore offended in his apologie, wherein hee held out
as long at defence as poſſibly he could, to ſhew him-
ſelfe a ſtout ſcholler of his maſter at fence the diuell:
but being able to hold plea there no longer, he now
runnes here to his excuſe, which is euen as bad as his
former

former defence. For as that consisted of two vile parts, euen so doth this: the first, where he saith, *The woman gaue me of the tree*; and the second, in that hee saith, *The woman which thou gauest to be with me.* Here therefore wee see the two eldest daughters of sinne; the first was ambition before their fall, to couet to be better than God made them: the second is hypocrisie after their fall, which, as *Austen* saith, is worse than pride, because there is *in timore tumor*, in feare a swelling. And this hypocrisie as in their other members it was of two sorts, either a couering as the figge leaues, or a shelt as the thicket: so here in *Adams* tongue also it is of two sorts, first to defend, and secondly to excuse. So that as *Bernard* said, first hee stood to the deniall, being there conuinced hee defends it, and being driuen from thence also, he saith, *Malefeci, sed non multùm malefeci*, I haue offended, but not much. And this is a peece of the diuels sophistrie, *à toto ad partes*, as the schoolemen terme it, to defend it in part when he cannot in whole. Whereas on the contrarie good men will ascribe the fault to themselues, though it be in others, euen as *Dauid* did, 1. Sam. 22. ver. 22. saying, *I am the cause of the death of all the persons of thy fathers house*, whereas *Sauls* cruell tyrannie was the cause. Wherefore, as the Prouerbe saith, *Dissimulata sanctitas est duplex iniquitas*, Dissembled sanctitie is double iniquitie; so much more may we say that dissembled iniquitie is double iniquitie. And therefore as I first said, *Adam* here augments the mischiefe, where hee should haue ended it. 1. Sam. 22. 22.

Wherefore now to the first point, which is, *The woman gaue*, &c. Wherein wee may first perceiue a filthie sent of enuie, whereas hee will draw another with him to condemnation; though, as *Bernard* saith, albeit there were more in hell, yet they burne neuer the lesse. But here is verified the fathers saying, who say, *Impij solent excidere non solùm ab amore Dei, sed ab amore etiam naturali*, The wicked vse to fall not only from the loue of God, but also from naturall loue. See therefore how here *Adam* driues the fault to the woman, being *the weaker vessell*, as it is in 1. Pet. 3. verſ. 7. but his vice is the greater because he accuseth his wife. Heere is not onely *inuidia* enuie, but *perfidia* vnfaithfulnes. For as before in Genesis 2. verſ. 23, hee loued her so well that hee would offend God to keepe her societie in euill; so here he should haue stood for her, and abide the punishment himselfe: Euen as *Dauid*, when he saw the Angell that smote the people, said, *Let thy hand I pray thee, be against me, and against my fathers house*, as it is in 2. Sam. 24. 17. and as *Moses*, when God minded to destroy the Israelites, *stood in the breach before him, to turne away his wrath, lest he should destroy them*; as it is in Psal. 106. 23. Thus should *Adam* haue done for his wife, & so haue gotten the like cõmendation which these holy men haue in Gods word. But I pray marke, that whereas before *Eue* is still called *Adams* wife, now *Adam* saith, *mulier ista*, the woman, as though now he were estranged from her, & cõtemned her. Euẽ as *Ammon* after he had forced his sister *Tamar*, and committed euill with her, *hated her exceedingly*,

1. Pet. 3. 7.

Gen. 2. 23.

2. Sam. 24. 17.

Psal. 106. 23.

ceedingly, so that the hatred wherewith he hated her, was greater then the loue wherewith he had loued her, as it is in 2. Sam. 13. 14, 15. And this is the iust iudgement of God against *Adam*, for not reproouing his wife, when she transgressed Gods commandement, that his former foolish indulgēce, is now turned into extreame cruelty, and most wicked disloyalty. So *Sauls* fond fauour in sparing wicked *Agag*, 1. Sam. 15. vers. 9. was afterward turned into such vilanous cruelty, that for *Abimelechs* giuing of a little bread, and a sword vnto *Dauid*, he *slew* 85. *Priests, and Nob also the citie of the Priests destroyed he with the sword, both man and woman, both child and suckling, both oxe asse and sheepe*, as it is in 1. Sam. 22. 18, 19. So *Ahabs* foolish pittie in sparing *Benhadad* the King of Aram, was turned into most cruell tyranny against poore *Naboth*, 1. King. 21. 4. &c. And as we see the iust iudgement of God in *Adam*, for fauouring and louing his wife in her sinne, so also we may see the same in *Eue*; that albeit for a little while she had her husbands fauour in sinning, and his loue in entising him to the like; yet afterwards he renoūceth her, & hath no pitty on her, but to rid himselfe, careth not though she smart for all. So the Leuite in Iudg. 19. 3. 25. Albeit at first hee went after his wife to speake friendly vnto her, who had plaied the whore and ran away from him: yet a little after God sent a spirit of disliking vnto him, so that he cast her out at doores, and prostituted her vnto wicked men, who so abused her all the night, that shee died before the morning. And such are the fruits of loue and vnity in sinne.

2. Sam. 13. 14, 15.

1. Sam. 15. 9.

1. Sam. 22. 18, 19.

1. King. 21. 4. &c.

Judg. 19. 3. 25.

Now to the ſecond point. Which is, *The woman that thou gauſt to be with me &c.* I would he had ſaid no more but I did eate, or at leaſtwiſe no more but the woman gaue, and ſtayed there: but he goes further to haue God in the ſociety of his fault, as *Auguſtine* ſaith, *a te data dedit, ſhe whom thou gaueſt gaue to me &c.* as if hee would haue ſaid, I had no conference with the Serpent, neither touched I the tree, and ſo it was Gods fault that hee would giue him ſuch a wife: or at leaſtwiſe he might haue put her in a garden by her ſelfe, and not haue put her with him as he ſaith. And behold, heere is as vile blaſphemy as was in his former apology, God gaue the fruit, God gaue the woman, and ſo God was the cauſe of his tranſgreſſion ſaith he. And ſo when hee had wrapt both *Eue* and God together in the fault, hee thought hee had now played his part cunningly. Herein we may ſee two things, firſt that his excuſe is a great deale more copious, then his confeſſion, and 10. words as it were for one, heere is a pound of excuſes for an ounce of confeſſion, and heere like a ſchollerlike Rhetorician of the diuels ſchoole, hee diſplaies his Rhetoricke, though to his owne greater condemnation, as by and by we will ſhew. And ſecondly that heere is a very bare confeſſion, and a very cold relenting, wherein wee may marke, how pride cannot abide humilitie to confeſſe and acknowledge. For heere he confeſſeth neither willingly, nor ſimply, nor fully, but being conſtrained to confeſſe, hee firſt fetcheth a rebound againſt God, and then hee confeſſeth only in generall, ſaying, *I did eate*, neuer

mentioning the fact in particular. Herein therefore we are to consider three things, first the diuels suggestion, secondly *Adams* accusation hereby aggrauated, thirdly Gods mercy. For the first, wee see how earnest the diuell was at first to bring them to sinne, and by a foule lye, saying, *Ye shall not die at all, but yet shall be as gods*, Gen. 3. 4, 5. made the path of sinne to seeme plaine and pleasant to them: so now wee see how many rubs he casteth against their confession: so that whereas their confession should come fully, he makes it to come out by drops, & when it should be cleare, see how foule and filthie he makes it. And euen as he dealt with *Pharaoh* in Exod. 14. 5. &c. to make him beleeue the most foolish acte that euer he did, to be thought some great good matter, to wit, the pursuing of the Israelites: euen so here he makes *Adam* beleeue to be a great point of wisdome, to put God in minde, that the woman came from him. Heere we see the diuell is both an author of sinne, an accuser, and afterward he wil be a proctor also to defend vs. *Genes. 3. 4, 5.* *Exo. 14. 5. &c.*

Now the second point, which wee are heerein to consider, is how *Adam* in the nullity of his answere, and his excuse, aggrauates his sinne, and prouides accusations for his owne condemnation: and so in the 17. verse following, this which he heere pretendeth of his wife, is made his inditement. Wherefore hee might better haue said, I tooke it and eate, but heere he sayes she gaue it, which makes his fault the greater. For if it had been a man that had giuen it, there might haue been some pretense of compulsion or cause

cause of feare: but heere his owne words conuince himselfe, that he did it neither of constraint, nor feare, but of his owne accord. And heere also he betrayeth his neglect of his duty, & fond indulgence towards his wife. For his wife being the weaker vessell, and
Ephes.5.23. he being her head, as it is in Eph.5.23. should haue
instructed her as a man of knowledge, as it is in
1.Pet.3.7. 1.Pet.3.7. and he might also haue refrained her from wandring, so that the Serpent could not haue had such occasion to tempt her: or at leastwise when she inticed him, hee should haue rebuked her, euen
Iob 2.10. as *Iob* did his wife, Iob.2.vers.10. Wherefore (as I said before) this which here hee takes for his excuse, is afterwards iustly turned to his accusation.

Now to the third and last point, which is Gods wonderfull mercie and patient longanimitie in bearing with all these imperfections. Though wee can not mourne as the Doue, yet if wee doe but chatter
Esay 38.14. like the Swallow, as it is in Esay 38.14, God is contented in mercie to accept of it. And therefore in regard of this great mercie of God it is so often said in the Psalmes, confesse and praise Gods goodnesse: and so the Hebrew word יהודה signifieth both to confesse and also to praise. Wherefore wee will here conclude with that worthie saying of the Fathers, That if man open to repentance but like the eye of a needle, God presently openeth euen the floudgates of his mercie.

GENESIS 3. 13.

And the Lord God ſaid to the woman, Why haſt thou done this? and the woman ſaid, the Serpent beguiled me, and I did eate.

IN the former verſe the mans triall was ended. For firſt in the ſeuenth verſe God ſummons him by opening his eyes; in the eight verſe he cals him to arraignment by his voyce and preſence; in the ninth verſe hee is brought to his examination; in the tenth verſe hee anſwers for himſelf; in the eleuenth verſe by his owne confeſſion his proofe is made againſt him; in the twelfth verſe he confeſſeth, and ſo afterwards followeth his iudgment. Now God brings the woman to her triall alſo, wherein hee comes to the roote to diſpatch the matter, as alſo in Phyſicke in Logicke and other Artes it is a principall point of diſſoluing controuerſies to bring the queſtion to a maxime. Herein therefore wee are to conſider two ſpeciall points, firſt the ground and matter of the woman s accuſation, and ſecondly her anſwere thereunto. For the firſt, the principall point of her accuſation was not onely for eating her ſelfe, but that ſhe gaue to another alſo to eate, wherein *Adam* was condemned being an acceſſarie. For to make others to ſinne is as

wicked before God, as to doe the sinne it selfe. And
Reuelat.2.14. therefore *Balaam*, who, as it is in Reuelat. 2. vers. 14. *taught Balac to put a stumbling blocke before the children of Israel, that they should eate of things sacrificed vnto Idols, and commit fornication*, was iustly slaine therefore
Iosh.13.22, by the children of Israel, as it is in Iosh.13. vers.22.
Num.31.14. &c. And therefore *Moses* in Numb.31.14.&c. was angrie with al the Captaines of the Israelites for sauing the women of Midian and their children, *because* (saith hee) *these caused the children of Israel to sinne*, &c. And in regarde hereof *Paul* wisheth that they were cut off who troubled the Galatians, as it is in
Galat.5.12. Gal.5.12. and therefore Christ himselfe saith, Math.
Matth.18.7. 18.7. *Woe be to that man by whom the offence commeth.*
Deut.13.6,&c. And finally it is said in Deut.13.6.&c. *If thy wife that lieth in thy bosome shall intice thee secretly, saying, Let vs goe and serue other gods, &c: thy eye shall not pitie her, nor shew mercie, nor keepe her secret, but thou shalt euen kill her, thy hand shall be first vpon her to put her to death, and then the hands of all the people.* Wherefore *Eue* being giuen to her husband for an helpe, as it is in
Genes.2.18. Gen.2.18, for a good thing, as it is in Prou.18.22, for
Prou.18.22. a crowne vnto him, as it is in Prou.12.4. and finally
Prou.12.4. for his furtherance in goodnes, wisdome and grace,
Pro.31.12.26. as it is in Prou.31.12.26. In that she here intised him to euill, and was so author of his confusion, herein I say she is most iustly indited. And this inditement shall in the iudgement day stand against wicked *Iesabel*, and bloodie *Herodias*, who caused *Herod* to be-
Mat.14.8.10. head *Iohn Baptist*, as it is in Matth.14.8.10.

Now let vs come to her answere, which is, *the Serpent beguiled her &c.* wherein shee answeres shee knowes

knowes not what. For God asketh *quare, why,* and she answeres *quis, who:* but nevertheless such as the answere is, we must take it. Wherfore this is no apologie, but it is a peece of the diuels rhetoricke and sophistry: an excuse it is, and she would not be behind *Adam* herein. Wherein she sheweth her selfe a rib of the man, he excused himselfe, and so doth she, he put it to another, and so doth she, and the same faults are in them both. And here by the way we may obserue two things, first that these excuses being so like, came both out of one schoole, their maister the diuell, who will bee both our accuser and aduocate, and more hurt a great deale doth he being our aduocate, then when hee is our accuser; for hee accusing vs, Christ is our aduocate. And secondly, we may herein see a further point of Satans malice, in that hee would haue her rather then shee should not excuse her selfe, to lay the fault on himselfe. This excuse therfore proceeds partly from feare, and partly from despaire, but the roote of all is pride. And hereupon *Augustine* well saith, that albeit she was *impar sexu*, yet was she *par superbia* vnequall in kind, but equall in pride. And this pride spoyled *Sauls* confession in 1.Sam.15. verse 30. *I haue sinned* (saith he to *Samuel*,) *but I pray thee honor me &c.* And thus pride spoiles all the confessions & praiers of the wicked, & makes thē to be abominable in Gods sight: and therefore *Salomon* saith Prou.15.8. *The sacrifice of the wicked is abomination to the Lord.* But on the contrary, *Dauid* to shew that he abhorred this pride in cloaking and excusing sinne, after the prophet had reproued him for his adultery, hee publisheth the 51. Psalme to

1.Sam.15.30.

Prou.15.8.

ſhame himſelf, and entitleth it, as you ſee, *A Pſalme of Dauid*, when the Prophet *Nathan* came vnto him after he had gone in to Bathſheba. But in this anſwere of *Eue* to make an equality of their ſin, is a plain preuarication; *Eue* therefore was firſt in eating, and *Adam* the ſecond, and *Adam* the firſt in excuſing, and *Eue* the ſecond, and ſo they meete together in the equality of their ſinnes: for the hyding and excuſing of the fact, was as bad as the fact it ſelfe. Now therefore if wee examine rightly *Eues* excuſe, wee ſhall find ſixe exceptions againſt it. The firſt is, as I ſaid before, it is no direct anſwere to Gods queſtion. The ſecond is, ſhe ſayes ſhe did eate, but the diuell was the cauſe of her eating, and ſo *Adam* ſaid the woman was the cauſe of his eating. But as *Nazianzene* ſaith, If a man burne his foote in the fire, the fire is the cauſe of his burning, and not the bellowes though they blew the fire: ſo their ambitious and inflamed concupiſcence, was the principall and immediate cauſe of their eating, and not the diuell, though hee were as the bellowes to blow the ſame. The third is whō ſhe accuſeth, the Serpent, which is ſo farre from purging her, that it aggrauates her fault. For if ſhe had ſaid the man beguiled her, it had been no ſufficient excuſe, much leſſe therfore, if a Serpent or a creeping worme. Heere therefore ſhe makes her fault worſe then *Adams*, for the leſſe the motiue is to ſinne, the greater the ſinne is. The fourth exception is her deceit, for where ſhe ſaith the Serpent beguiled her, it is falſe. For ſhe being made according to the Image of God in integrity and knowledge, could not be beguiled by him, vnleſſe ſhee had firſt

beguiled

beguiled herſelf. Wherfore this is no better anſwere, then if a ſeruant being forbidden to do a thing, runs afterwards into drunkennes, and being asked why he did it, ſhould ſay that drunkennes was the cauſe, and not he. Well therefore ſay the Fathers out of the 40. of Ier. *arrogantia te decepit*, arrogancie deceiued thee, and not the Serpent. The fifth exception, that as this excuſe was falſe, ſo if it had been true, yet this is no good conſequence to ſay, the Serpent beguiled me, therfore I did eat. For hearing is in the eares, and eating in the mouth, and as there is a great ſpace betwixt the eares and the mouth, ſo ſhee had ſpace enough to haue asked either *Adam* or God, and needed not to be deceiued by the Serpent. The ſixt and laſt exception is, that albeit in plaine words heere is nō blaſphemie, yet this hath a filthy reliſh of blaſphemie: for it is as if ſhe would haue ſaid, if God had not permitted the Serpent, he had not beguiled; and therefore ſhe will haue God to be a fellow with her, in her pride and ambitious deſire. And thus you ſee all that ſhe can ſay for her ſelfe, wherein you may ſee, that both from the loynes of *Adam*, and the breaſts of *Eue* we receiue this pride and hypocriſie to hide and excuſe our ſinnes: which is as bad and worſe then the ſinne it ſelfe, for theſe two cauſes. Firſt becauſe it is as eaſie a matter to haue ſinne remoued, as to acknowledge and confeſſe it, and eaſier too: for as *Auguſtine* ſaith, *peccatum* is but three ſyllables, whereas confeſſion doth conſiſt in many words. And ſecondly becauſe hee who hides halfe his diſeaſe from the Phyſition, will haue but halfe his diſeaſe cured: and therefore *Bernard* vpon this place

saith, that that man giues away halfe his pardon, who will conceale and cloake halfe his sinnes. And his iudgement is heere, that the punishment was not for the transgression, so much as for excusing themselues, and accusing God. And therefore *Iob* saith in his 31. chapter, verse 27. and 33. *If my heart did flatter me in secret, or if my mouth did kisse my hand; if I haue hid my sinne, as* Adam, *concealing my iniquity in my bosome.* As therefore we see this hiding and excusing of sinne in them to be most abominable, so for vs to do the like, were farre greater wickednes, and that for two causes: first because we haue God daily admonishing vs in his Word, and so had not they: so that we may iustly say as *Dauid* did in Psalm. 140. 7. *O Lord, the strength of my saluation, thou hast couered my head in the day of battell.* Secondly, they doubted, hauing no promise of pardon, but we haue a sure promise. Wherefore let vs, as it is in Prou. 1. verse 8. *Heare our fathers instruction, and forsake not our mothers teaching.* *Adams* instruction is, that seeing his misery came by obeying his wiues voice, entising him to sinne, we should *not trust in a friend,* as it is in Micha 7. verse 5. *neither put confidence in a counseller, but keepe the doores of our mouth from her that lyeth in our bosome.* And *Eues* instruction is, that seeing the diuell is a deceiuer, *a murtherer from the beginning, a lyer, and the father of lyes,* as it is in Ioh. 8. verse 44. We therefore trust him not.

Iob 31.27,33.

Psalm. 140.7.

Prou. 1.8.

Micah 7.5.

John 8.44.

Now there remaines a point material to be handled, why God calles not the Serpent to answere for himselfe, as he did *Adam* and *Eue*. I answer, because he was a condemned person alreadie, first in his fal-

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ling from his place and estate of an Angell, and secondly now in his murther committed. And further the Serpent is excluded from pardon for two causes, as the fathers say: first, because he was a deceiuer and they deceiued, and as *Polanus* saith, *Alia est ratio præceptoris alia discipuli*, There is one reason of the schoolemaster, and another of the scholler; and therfore as *Bernard* saith, *Quos aliena malitia funestauit, aliena charitas renouauit*, Whom the malice of one destroyed, those the loue of another renued. Secondly, we see *Adam* and *Eue* how they are fearing, shaming, and hiding for their sinne; but the diuell, as the Psalmist saith, doth glorie in his sinne. And therefore in 1. King. 22. 21. when the Lord would punish *Ahab*, *there came foorth a spirit, and stood before the Lord, and said, I will entice him.* And therefore making a scorne of Christ, he saith in Matth. 8. 29. *Quid nobis tecum Iesu fili Dei; What haue wee to doe with thee Iesus thou sonne of God?* Most iustly therefore is the diuell excluded from all mercie. Wherfore now to conclude all that in this course of iudgement is contained, as wee herein see seuen notorious miseries and effects of sinne, so contrarie we see seuen excellent mercies of the grace of God. As for the miseries of sinne in man, the first is blindnes, the second shame, the third feare, the fourth a running and hiding from God, the fifth a dumbnes and obstinacie neuer to returne or confesse vnto God before he call and enforce vnto it, the sixth a reuolting from God to follow and trust the diuels counsaile, the seuenth, most horrible blasphemie. Now the seuen mercies of God are these, the first, his preuenting of them from sinne by

1. King. 22. 21.

Matth. 8. 29.

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his commandement; the second, his goodnesse in opening their eyes; the third, his humilitie to condescend to seeke them; the fourth, his benignitie to call them to answere and confesse that so he might heale; the fifth, his long sufferance to inuite them to repentance; the sixth, his patience to beare with their bad answere; the seuenth & last, his clemencie to take their bad confession in good part: & his infinite mercie that when for seuen times he could find no repentance in them whereby he might shew his mercie vnto them, he found cause in his owne mercie not to destroy them: which mercie of God surpasseth all his works. So that here, as S. *Iames* saith in his second chapter, vers. 13, *mercie reioyceth against condemnation.* And therefore we may conclude with S. *Paul*, Rom. 5. ver. 20, that *where sinne abounded, there grace abounded much more.*

James 2.13.

Rom. 5.20.

FINIS.